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## MISCELLANY.

*Memoir of the Rev. RICHARD DE COURCY, B. A. late Vicar of St. Alkmund's Church, Shrewsbury.*

The Rev. Richard De Courcy, B. A. was a native of Ireland, the descendant of an ancient and respectable family of that country, being distantly related to the family of the Earl of Kinsale. He had the privilege of being called by grace at an early period of life; and having learned, by experience, to estimate the value of an immortal soul, he conceived a strong desire to become instrumental to the salvation of sinners. With a view, therefore, to the sacred ministry, he entered himself at Trinity College, Dublin; where, by assiduity, and the exercise of those quick and lively talents which he possessed, he soon acquired a considerable fund of useful knowledge.

At the age of twenty-three, he received deacon's orders, in the cathedral church of Clonfert; and entered upon the work of the sanctuary with becoming diffidence, accompanied with earnest desires of divine assistance. From his Diary, we find the following were the breathings of his heart:—"O Lord, I cannot speak, for I am a babe! I hang upon thee for every spiritual endowment. Thou knowest my wants; O supply them all out of thine inexhaustible fulness! and since I have ventured to put my hand to the gospel plough, O that I may never turn back!"

Within a week of his ordination, we find him saying, "I gave myself to fasting and prayer, to consult the Lord's will relative to my preaching;—was much cast down with a sense of my ingratitude to a God of never-failing mercies! However, upon the advice of some friends, and with a reliance on that promise, "I will never leave thee," I determined to deliver my message without notes; which I accordingly did, from 2 Cor. v. 20. on Sunday, Sept. 20, 1767. The Lord was all to me. The people's faces did not terrify me in the least. I pleaded in Jeremiah's language so earnestly with the Lord, that out of compassion to my infirmities, and for his gospel's sake, he made my brow as brass. O Lord, to thee be all the glory!"

At the commencement of his career, he met with a temptation common to young ministers: "I have been tempted," saith he, "strongly to believe, that after I had preached a few sermons, my strength would be quite exhausted, and that I should preach

no more :” but he soon obtained relief on this head ; for he afterwards adds, “ With regard to my fears of being exhausted after a few sermons, the Lord has given me satisfaction in that particular ; for he has discovered to me the super-excellency of that wonderful book, the Bible, above all other books ; not only for its purity, but also for the variety of its matter. I find it a mine replete with the richest treasures ; and that the deeper I penetrate into it by faith and prayer, the greater riches are still discoverable. This book he showed me, was to be the central point of all my divinity ; and to be searched with unwearied diligence, if I meant to be a good householder, bringing out of my treasure things new and old.”

Possessing these views, together with popular talents, we are not surprised to find that our young preacher attracted the attention of large congregations, who admired the fluency, eloquence, and zeal, of his ministrations ; and there is reason to believe that his labours in Dublin were crowned with success.

It is said, that by some means or other, he gave offence to the Bishops of Ireland, and could not there obtain priest’s orders. It is certain, however, that he came over to England in the summer of 1768, and immediately waited on the Rev. George Whitfield, who was then in London, at the Tabernacle-House. By some peculiar accident, his apparel not being brought to town with him, he was obliged for several days to appear in his gown and cassock, which, together with his very juvenile appearance, excited no small attention as he walked along the streets. On being introduced to Mr. Whitfield, the latter took off his cap, and bending towards Mr. De Courcy, placed his hand on a deep scar in his head, saying, “ Sir, this wound I got in your country for preaching Christ.” Mr. De Courcy has observed to a friend, that this circumstance much endeared this noble champion of the gospel to him. Mr. Cornelius Winter happening to come into the room, Mr. Whitfield committed the stranger to his attention, saying, “ Take care of this gentleman.” From this period, an intimate friendship took place, which lasted till Mr. Whitfield’s death. On the next day, which was Sunday, Mr. De Courcy preached at Tottenham Court Chapel, from Zech. xiii. 7. “ Awake, O sword, against my Shepherd ; and against the man that is my fellow, saith the Lord of Hosts :” &c. His youthful appearance and pleasing address fixed the attention of the numerous audience, and laid the foundation of his future popularity.

When Mr. Whitfield left England, the last time, for America, which was in October, 1769, he expected a steady assistance from Mr. De Courcy ; but by a series of events which we cannot particularly trace, this help was withdrawn in less than a year. When he discontinued his labours at Tottenham Court Chapel, he preached for a short time in the chapels of Lady Huntingdon ; but not quite satisfied with her plan, he accepted an invitation from

Lady Glenorchy ; and preached at her chapel, in Edinburgh, with great acceptance and usefulness. A more stated and regular mode of preaching, however, being preferred by himself and his friends, he was introduced in 1770, through the influence of the respectable families of Hill and Powis, to the curacy of Shawbury, near Hawkstone, in Shropshire, of which the Rev. Mr. Stillingfleet was then Rector. Here he continued about four years ; and obtained priest's orders.

In the month of January, 1774, he was presented by the Lord Chancellor to the vicarage of St. Alkmond, in the large and populous town of Shrewsbury. This situation he probably owed to the zealous friendship of the gentlemen before mentioned, and the pious Earl of Dartmouth. His former connexions, itinerant labours, and evangelical strain of preaching having procured for him the invidious (though honourable) name of a *Methodist*, his settlement in this place occasioned no small stir ; and produced a Satirical Poem, written by a gentleman of the parish, entitled, "St. Alkmond's Ghost." But he was not discouraged, but steadily and affectionately preached the gospel of salvation to a numerous people, who were probably attracted in greater numbers by the opposition and reproach which he sustained. Being thus comfortably settled in a useful station, he married, in January, 1775, Jane, the only daughter of Thomas Dicken, Esq. of Wollerton, in the same county ; by whom he had several children.

Mr. De Courcy continued in the exercise of his parochial duties for almost thirty years,—a steady and able advocate for the distinguishing doctrines of the glorious gospel ! He was warmly attached to that system of truth contained in the Articles of the Church of England, with which his sermons always accorded. He was indeed a *labourer* in the Lord's vineyard ; preaching always twice, and of late years thrice, every Sunday, besides reading the regular service : he also preached a lecture in his church every Wednesday evening. His sermons were delivered without notes ; but in good language. His style was elegant, and his manner graceful. He often embellished his discourses with apposite allusions, and the graces of oratory ; but what rendered them far more excellent was, that rich vein of gospel truth which ran through them all. Salvation by free grace, through faith in a crucified Redeemer, was his constant theme. On this important subject, *Christ crucified*, he published in 1791, two pocket volumes, being the substance of a series of discourses preached at Namptwich, in the pulpit of another evangelical clergyman, while he was on a visit to a much respected friend, and by whose solicitations he was induced to print them. In his Preface to this work, he observes, "That the remarks which it contains, in vindication of the doctrines of the Church of England, and in quotations from her Liturgy and Articles, he con-

sidered as a tribute of respect due to so venerable an authority ; and a decisive method of proving that, whatever his sentiments are, they accord with those of the church of which he thinks it an honour to be a minister. He professes to belong to no particular party, distinct from the established church, and disavows every name that implies it ; yet he is ready to give " the right hand of fellowship " to all of every denomination under heaven, who " love our Lord Jesus Christ in sincerity." The summit of his ambition is to be, and to be called a *Christian*,—" the highest style of man ;" and next to that, to inculcate and adorn that great system of Christianity, which is the glory of the Reformation, forms the Creed of the national church, in its present establishment ; and which, as an honest man, he feels himself bound to enforce, agreeably to the obligation of a most solemn and unequivocal subscription. He believes, that " The truth to which the Son of God came to bear witness," which prophecies and miracles authenticate, which apostles have attested, and for which martyrs bled, must be of infinite importance ; that if divine truth could cease to be important, it would be unworthy of God, and from that moment cease to be divine ; and, therefore, that there are some branches of Christianity which it is essential to believe, and on that account a duty to defend ; otherwise to " contend earnestly for the faith once delivered to the saints, would be both nugatory and superfluous."

On these just principles Mr. De Courcy conducted his preaching and his writings, in which he proved himself an able opposer of the dangerous dogmas of Socinus, as then revived and propagated by Dr. Priestly. Referring to the Articles of the church, he says, in vol. ii. p. 104, " They stand as it is devoutly to be wished they may ever stand to latest ages, a barrier against the encroachments of those errors which have, at different periods, infested the church ; and which are revived in the present day, with a bold license of thought and expression hardly ever paralleled in the writings of the most outrageous Heresiarchs. They have been contemptuously styled, *The Altar with Thirty-nine Horns* ; the fall of which too, has been confidently predicted : but the indecent abuse here as little affects us as the prophecy alarms our fears. Horns indeed this sacred altar has, strong enough, I hope, to repel the enraged and impotent assaults of its adversaries, whether confederated by faction, or frantic with *Sibylline* or *Socinian* enthusiasm ;—horns, potent enough to attack the boldest heresies, and make them bleed to death beneath the deep keen searchings of the sword of the Spirit. At this altar many champions have stood to guard its foundation, and have offered up their lives upon it, rather than desert the structure, or deny the hand of Divine Interposition that consecrated and reared it. *Estô perpetua* be ever written on its base !"

Such was the sacred zeal of our departed brother for the doc-

trines of grace; nor was he less zealous for that true morality which is the genuine effect of those doctrines, when graciously received under the influence of the Holy Spirit. For this he pleads, in a masterly manner, in the work already quoted; from which we beg leave to make a short extract:—"Let the subject be candidly and closely considered, and it will appear that we plead for a morality which possesses every excellence that can give it *purity, efficacy, permanency, and extent*; and which is, in nature and operation, essentially superior to any thing that bears the name among those who deny the influences that communicate it, or the doctrines from whence it derives its constraining force."

These extracts from his writings may convey some idea of his ministerial labours. Convinced, firmly convinced in his own mind of the truths of the gospel, his first great aim was to convince his hearers of the same truths; well knowing that the exercise of heavenly affections, and the practice of holy duties, necessarily follow the due reception of the truth as it is in Jesus; and for this purpose it was his constant endeavour to reach the affections of his auditors, through the medium of their understanding.

Mr. De Courcy, knowing how to appreciate the civil as well as spiritual blessings enjoyed in this happy country, discovered a commendable zeal in resisting those dangerous doctrines which, under the delusive name of *The Rights of Man*, have occasioned so awful a perversion of their rights and privileges in neighbouring nations. This will particularly appear from his sermon, preached at Hawkstone Chapel, at the presentation of the colours to the North Shropshire Yeomen Cavalry, 1798.

As to the person of our friend, his stature was somewhat below the middle size: his address was very pleasing; and the fund of information which he possessed, together with a degree of natural sprightliness and humour, rendered him a very desirable companion. His temper was considered as naturally warm; "but if at any time," says the preacher of his funeral discourse, "the *man* appeared, let it be remembered, that the grace of the *Christian* would presently gain the ascendancy; and prove, that the main bias of his soul inclined to those things which afford consolation to the believer, amid the various calamities of life, and which constitute his support in a dying hour."

Mr. De Courcy was not without domestic trials; among which, none seemed to affect him so much as the death of his youngest son, after serving some time as a midshipman, under his relation the Hon. Capt. De Courcy. In the close of his last sermon, from Rev. v. 2, on the evening of the Fast-day, an allusion to the memory of those we had "resigned into the arms of Death," so far affected him, as to occasion an involuntary flow of tears; and obliged him abruptly to conclude.

His natural constitution was good ; and supported him under many painful fits of the rheumatic gout, which at length weakened his knees so much, that he was sometimes obliged to sit in the pulpit. On the Fast-day he caught a slight cold, which brought on a return of his disorder ; from which he seemed gradually recovering, until a few hours only before his death. On the evening preceding this event, he retired to rest about ten o'clock ; and in passing from the sitting-room to his bed-chamber, his servant expressed her pleasure at seeing him walk so well ;—to which he replied, " Thank God, I am getting better !"

In the morning following, between four and five, he rang his bell, when his servant found him indisposed, but not so ill as to create the apprehension of greater danger than she had frequently witnessed, when attacked with flying pains about the neck and breast, which generally occasioned a difficulty of breathing. He requested a little brandy and water ; which in a short time relieved him. His servant continued with him till near eight o'clock ; during which time he frequently slumbered. When he was awake, he appeared, by motion of his hands and lips, to be engaged in prayer. He then desired her to retire, saying, he felt very comfortable ; and she might place pillows to support him, as he could not bear a recumbent posture. A little after nine, she returned to his apartment, and found him perfectly tranquil. On enquiring if he would like any thing, he replied, " I should like to sleep if I could ;" on which she withdrew till about half past ten, when she re-entered, making her former enquiry, and was again dismissed.\* Between eleven and twelve, he called for some breakfast, of which he partook as usual, and, during the repast, repeated some beautiful lines of poetry, saying, " I was reflecting on these when I was so ill this morning : they are very fine," continued he.—Soon after this, his attendant perceived a great alteration in his countenance, and found her apprehensions confirmed by his saying that he was very ill. A physician was instantly sent for. After a short pause, he raised himself up in bed, and folding his arms together, with a countenance indicating great composure, said in a firm tone, " I shall not recover." On his servant expressing her hope to the contrary, he replied, " I shall not ; but be that as it may, Christ is mine." His pain and difficulty of breathing increasing, he prayed, " Lord Jesus give me ease ! Lord, give me resignation !" and shortly after, " Into thy hands I commend my spirit." Recovering a little, he exclaimed, " Christ is my foundation ; Christ is the rock I built upon." On observing the servant in tears, and hearing her exclaim ' What shall I do ?' he replied, " Pray for me ; but do not weep." Soon after which, gasping for breath, he said, " I am almost spent ; it is a hard struggle ;

\* Mrs. De Courcy was from home, on a visit to a relation.

but it will soon be over." About this time, the physician arriving, he told him he was very ill; but not so much in pain as greatly oppressed, putting his hand on his breast. The Doctor then leaving the room for a medicine, he said, while raising up his eyes to heaven, "Thanks be to God for my salvation!" and instantly, without a sigh or groan, resigned his spirit into the hands of his redeeming God.

Thus departed our respected brother, about two o'clock on Friday, Nov. 4, 1804, at the age of fifty-nine years. Thus was his family (Mrs. De Courcy and three surviving children) deprived of a husband and a father; his congregation of a faithful and affectionate pastor; and the town of an able and laborious minister of the gospel, after he had spent nearly thirty years in the constant dissemination of the pure word of life,—the fruits of which, we trust, will long remain.

His remains were interred at Shawbury, the scene of his first labours in Shropshire; and on that mournful occasion a great number of his friends, in carriages and on horseback, voluntarily joined the funeral procession, anxious thus to render to the memory of their beloved pastor the last tribute of respect and gratitude. Several sermons suited to the occasion, were delivered on the following Sunday. The Rev. Brian Hill, preached in the morning at St. Alkmond's Church, on John xvi. 33; Mr. Weaver, in the afternoon, at Swan Hill Meeting, on Mat. xxv. 21; and Mr. Palmer, at the Baptist Meeting in the evening, on 2 Sam. iii. 38; all uniting to lament the public loss. *Evam. Mag.*

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*The Power of Truth.*

It is not wonderful that a man mistakes his way in the dark. If you would have him find his way,—give him light. It is the same in the spiritual world. Ignorance is the leading cause and source of error. When a person has been enlightened by the Spirit of God attending the Scriptures, and unveiling their pure and simple truths, error is discovered and renounced. An instance of this has lately occurred in Ireland, in the case of the Rev. Mr. M. Crowley, who, in searching the Scriptures with a view to refute the Protestant doctrines, has been led from full unbiassed conviction to embrace them. The same happy effects have uniformly attended a careful impartial study of the word of God. This was remarkably verified in the Reformation from Popery in the sixteenth century. I shall mention a remarkable instance of this from a work lately published.\* In an act of the Scottish Parliament, anno 1525, renewed 1535, prohibiting the importation of books containing heretical opinions, and the rehearsing and disputing about them, an exception was made as to

\* M'Cree's Life of Knox.

clerks in the schools, that they might confute them. In this device the patrons of the Romish church were outwitted; for a number of these clerks were, by the perusal of the book, and by disputation concerning them, induced to embrace the Protestant tenets.

I need hardly mention that the word of God, in its simplicity, has been, and is the strong hold of Protestants; and an appeal to this is what the abettors of the Papal system chiefly dread. Abiding by this, in dependence on the promise of God, we have nothing to dread from the attacks of earth and hell. This is the light shining in a dark place;—to which we do well to take heed.

What an encouragement does this present for the exertions of Bible Societies! When the Scriptures are spread, the teaching of the spirit of God shall, in a less or greater degree, attend them. Yes: this heavenly light shall spread, and with it the glory of the Lord shall cover the earth.

Reader, would you experience benefit from the perusal of the word of God, come to it with child-like dependence on the promised influence of the Spirit of God. Thus shall you be guided in the way of truth. While pride blinds the eyes against the light of truth, a humble and teachable temper leads to the cordial reception of the truth, leading us to the Fountain of Light, in whose light we shall see light clearly. In this way shall we obtain the most comfortable evidence that the Scriptures are the word of God, and shall be led into all truth, under the wise and safe conduct of Him who teacheth us to profit.

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*The Rev. Mr. Brown's opinion of reading Books.*

From experience I have found, that it is vain to attempt to be an universal scholar; that a few books, well chosen and carefully used, are better than a multitude of books. That multitudes of books are scarcely worth the reading; or, if read, we had better extract the useful hints into a note book, and never more look into them. That abridging of more useful books, especially if they be large, is very useful. That few plays or romances are safely read, as they tickle the imagination, and are apt to infect the heart; and even those that are most pure, as of Young, Thomson, Richardson, Addison, bewitch the soul, and are apt to indispose for holy meditation and other religious exercises; and so should be read, at most, but very sparingly. In reading histories, the Lord not only made me take up the facts as the doing of the Lord, and as a verification of some parts of his word, but also made them to suggest some useful, and sometimes very sweet thoughts, respecting the Redemption-scheme.

## FOREIGN INTELLIGENCE.

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SURVEY OF MISSIONARY STATIONS.

(Continued from page 174.)

## INDIA WITHIN THE GANGES.

This is, without question, that Division of the Missionary Field, in which, under an awful responsibility, the most extended labours of British Christians are demanded. From the borders of the Burman Empire on the east to those of Persia on the west, and from the sources of the Ganges and the Indus on the north to Cape Comorin in the south, 70 or 80, or perhaps 100 millions of human beings—a tenth of the whole race of mankind—are now living, either under the immediate authority, or the controlling influence of this Christian country.

The Baptist Missionaries in India, in the letter before referred to, which they addressed to the American Baptist Board of Missions, anticipate with just confidence, and describe with eloquence, the future triumphs of our holy religion in India. We cannot more appropriately introduce our Survey of the multiplied operations by which those triumphs are preparing, than by quoting the passage at large. Speaking of the Mission in the Burman Empire, they say—"We know not what your immediate expectations are; but we hope that your views are not confined to the immediate conversion of the Natives, by the preaching of the word. Could a Church of converted Natives be obtained at Rangoon, it might exist for awhile; and be scattered, or perish for want of additions. From all that we have seen hitherto, we are ready to think, that the dispensations of Providence point to labours that may operate, indeed, more slowly on the population, but more effectually in the end; as knowledge, once put into fermentation, will not only influence the part where it is first deposited, but will leaven the whole. The slow progress of conversion, in such a mode of teaching the nations, may not be so encouraging; and may require, in all, more faith and patience: but it appears to have been the process of things, in the progress of the Reformation during the reigns of Henry, Edward, Elizabeth, James and Charles. And should the work of evangelizing India be thus slow and silently progressive—which, however, considering the age of the world, is not, perhaps, very likely—still, the grand result will amply recompense us and you, for all our toils. *We shall reap if we faint not.* And then, dear brethren, when it shall be said of the seat of our labours, 'The infamous swinging-post is no longer erected—the widow burns no more on the funeral pile—the obscene dances and songs are seen and heard no more—the gods are thrown to the moles and to the bats; and Jesus is known as the God of the whole land—the poor Hindoo

goes no more to the Ganges to be washed from his filthiness, but to the fountain opened for sin and uncleanness—the temples are forsaken : the crowds say, *Let us go up to the House of the Lord ; and He will teach us of His ways, and we will walk in His statutes*—the anxious Hindoos no more consume their property, their strength, and their lives, in vain pilgrimages ; but they come at once to Him, who can *save to the uttermost*—the sick and the dying are no more dragged to the Ganges ; but look to the Lamb of God, and commit their souls into his faithful hands—the children, no more sacrificed to idols, are become the seed of the Lord, that he may be glorified—the public morals are improved—benevolent societies are formed—the desert blossoms—the earth yields her increase—angels and glorified spirits hover with joy over India ; and redeemed souls, from the different villages, towns, and cities of this immense country, constantly add to the number, and swell the chorus of the Redeemed—*Unto Him that loved us, and washed us from our sins in his own blood, unto HIM be the glory !*—when this grand result of the labours of God's servants in India shall be realized, shall we then think that we have laboured in vain, and spent our strength for nought?—Surely not. Well, the decree is gone forth—*My word shall prosper in the thing whereto I send it.*” That such shall be the grand consummation of Christian exertions in this and other divisions of the heathen world, the scriptures afford abundant ground of confident expectation : and that this blessed issue of such labours is fast approaching, proofs are daily multiplying on the intelligent observer. Obstacles are removing which resisted or harassed the attempts of Christians in these quarters—Labourers from all parts of the Protestant world, are crowding to this great scene of action—prejudices are giving way—many of the European residents lend to benevolent plans the aid of their counsels and exertions ; while the great body of them are beginning to appreciate justly the importance of instructing the Natives, and the Natives themselves are generally becoming eager for instruction—Schools, on the System first derived from India itself and then perfected in this country, are rising in every quarter of that land—Idolatry is exposed to contempt by acute Hindoos themselves ; and large secessions are making from the established superstitions—a spirit of inquiry and discussion is everywhere diffusing itself—the shackles of Caste and the craft and tyranny of the Brahminical system are, by these and other means, daily losing their hold on the Native mind—the Scriptures are circulating in all the principal languages of the East—Institutions are formed, and some of them by Natives themselves, to meet every case of ignorance and of misery—Christian Missionaries are labouring with success, in most quarters—Ecclesiastical Order and Discipline are rendering the profession of Christianity, among the great body of European residents, more consistent and exempla-

ry, and thus more obvious to the Natives and more worthy of its character; while numbers of the Company's Chaplains are rendering the most efficient aid to the diffusion of Christian knowledge among the Mahomedan and Heathen subjects of the Empire. We have been assured, by that able and benevolent Judge, Sir Alexander Johnston, that his own observation in India enables him to testify, that such an entire revolution has taken place there, within these few years, both in the disposition of the Natives to receive instruction, and in the opinions and views of the European residents on this subject, that gentlemen who left India some years since, and brought home with them the prevalent notions of their day, can form no just estimate of the state of things now existing in India. The testimony of a gentleman, on his return to India after an absence of a very few years, will add further weight to the statements which we have made. "Things have assumed an appearance, since I left, so new and improving, that, in describing their state, I scarcely know where to begin. The School-Book Society, the Hindoo College, the Diocesan Committee, the Bible Societies, the European Female Orphan Asylum—all now exist, and, with other, are in active operation, and are well supported. The Governor General, in his College Speech, recommends the communication of knowledge to the Natives of India—the Bishop of Calcutta enforces from the pulpit the same duty—and, now, scarcely an opponent dares show his head. Surely this hath God wrought! The necessity, however, of sending Missionaries, becomes hereby more pressing, lest the diffusion of knowledge should, without Christian principles, only render the Natives more expert in mischief. But respecting such anticipations we may say, *The morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.* May the Lord of the Harvest thrust forth Labourers into this Harvest, which is fast ripening for the gatherer!" The multiplication of copies of the sacred Scriptures, and the increase of Protestant Labourers, will contribute to the reformation of the oldest Missions of the country. The Roman Catholics must both increase their means and improve their system. Before the light of the Word of God, unscriptural notions and institutions will give way. In the mean while, when it is known, that the Rev. Myles Prendergast, an Irish Roman Catholic clergyman, has been appointed by the Pope's Bull, Bishop of Malabar, and has obtained leave from the East India Company to proceed thither; and that it is his express object and intention to take with him to Goa, probably from Brazil, upward of twenty Missionary Priests; it is high time for this Protestant country to redouble its exertions for the spiritual benefit of India. The Societies labouring in this part of India entered on their work in the following order.—The Danish Mission College established its Mission at Tranquebar so far back as the beginning of the last cen-

tury. About 30 years afterward, the Christian Knowledge Society, having before rendered assistance to the Danish Mission, began to form new Stations. No other Society followed, except an attempt of the United Brethren hereafter to be mentioned, till the first Missionaries of the Baptist Society landed at Calcutta in 1793. In 1804, the London Missionary Society followed. The Church Missionary Society entered on its connexion with India, by a grant of money through some of the Chaplains, in 1807, for the establishment of Readers of the Scriptures. In 1813, the American Board of Missions established a mission at Bombay; and the Wesleyan Missionary Society appointed a Missionary to Madras, in 1816.

We shall take these Societies in their alphabetical order.

#### AMERICAN BOARD OF MISSIONS.

*Bombay.*—The third of the British Presidencies in India, and the principal Settlement on the west side of the Peninsula.—1813.—S. Newell, Gordon Hall, Horatio Bardwell.—Mr. Bardwell joined Mr. Newell and Mr. Hall, from Ceylon, on the 1st of November, 1816.—The Missionaries are encouraged to go forward. They have little difficulty in finding people collected, or in collecting them, in considerable numbers. They are often heard, not without manifest impression. On Sunday mornings, poor Europeans and Half-Castes were collected for religious instruction; and public worship, in English, was also held in their own house. Various parts of Scripture have been translated into Mah-ratta. A Printing-Press had been received from Calcutta. Mr. Bardwell understanding printing, Tracts were immediately begun. By late accounts, there were 12 Heathen Schools, conducted by Native Teachers under the superintendence of the Missionaries, and containing 600 Scholars; but, by still more recent dispatches, it appeared that these children had increased to between 700 and 800. In March, 1818, two new brethren arrived. One was settled at Mahina, a large town 6 miles from Bombay; and the other was about to proceed to Fannah, the principal town of the Island of Salsette.

#### BAPTIST MISSIONARY SOCIETY.

*Calcutta and Serampore.*—Calcutta is the Chief of the three British Presidencies, and the grand emporium of the East. A fatal epidemic has raged lately, and carried off thousands of the natives in and around Calcutta. A School-Book Society, consisting of Europeans and natives, was formed on the 6th of May, 1817, for the supply of School Books in the Native Languages.

Serampore is a Danish Settlement, about 15 miles north of Calcutta, and is the chief station of the Mission.—*Missionaries*: Carey, Marshman, Ward, Randall, Eustace Carey, Lawson, Penny, Yates, and Pearce.—Mr. Stephen Sutton and Mr. David

Adam arrived, in safety, on the 30th of March, of last year. A number of native brethren are also labouring in the same sphere. Serampore may be considered as the Parent Station. It is the residence of the Senior Missionaries—Carey, Marshman, and Ward; and also of Mr. Randall, who is principally engaged in superintending the manufactory of paper for the Printing Office. The Mission Establishment here, comprising servants and workmen, is very large. Ten Presses are employed, almost exclusively, in preparing the Holy Scriptures for circulation in the numerous dialects of the East. Upward of 100 Native Schools have lately been established, containing about 7000 children, who receive daily instruction, and are thus insensibly prepared to despise and reject the idolatry of their fathers.

Calcutta is now occupied, in a degree bearing some proportion to its immense population and relative importance. Messrs. Eustace Carey and Lawson are united in the charge of those Christians, who have been collected in this city by the labours of the Senior Brethren. Mr. Penney superintends the Benevolent Institution; and, when disengaged from that employ, assists Mr. Yates in the direction of a Seminary, commenced with the express view of aiding the objects of the Mission. Mr. Adam is at present studying the Bengalee and Sanscrit, to qualify himself for preaching or translating, as circumstances may require. Mr. Pearce has lately united himself with these brethren; and enters into their benevolent designs. They have erected several Native Places of Worship in different parts of the city, and are preparing to erect others. They propose establishing several Native Schools; have lately formed an Auxiliary Missionary Society; and, it is hoped, will prove extensive and permanent blessings in this vast metropolis. They live in the strictest harmony with the Missionaries sent out by other Societies. At *Dum-Dum*, a station of the Artillery, eight miles N. of Calcutta, Rammohun, a Native Preacher, is placed. At *Barrakpore*, a village on the opposite bank of the Ganges from Serampore, preaching is regularly maintained. At *Gundulpara*, eight miles N. W. of Serampore, Tarachund, a Native, is stationed. Many intelligent young Natives come to him for instruction. Tarachund has a good command of his pen. He has composed many hymns; and written several Tracts, in an excellent spirit; and is translating, into Bengalee, at the desire of the Missionaries, Janeway's Life, Baxter's Call, and similar works on practical religion.

Auxiliary Societies have been formed in Calcutta and at Fort William. A Circular has been distributed, urging the formation of Auxiliaries, at every Station, in furtherance of the Society's exertions, particularly at the respective Stations. Dr. Marshman, in writing to Dr. Ryland, under date of February 5, 1818, says, respecting a "Review of the Mission" which he had compiled—"My heart has been cheered beyond measure in writing

it. The Lord is surely blessing the Mission, and that abundantly. He will plant the Gospel in India. Four hundred baptized in these three years past—the Gospel made known in Twenty-five Stations, of which Twenty are occupied by Teachers whom He has raised up in India. What can He not do!—Bless the Lord with us; and trust Him evermore.”

*Jessore.*—A district in the east of Bengal, about 70 miles E. N. E. of Calcutta, containing 1,200,000 inhabitants, in the proportion of nine Mahomedans to seven Hindoos.—1807.—William Thomas, *Country-born*.—Mr. Thomas now resides at the principal town of this district. From April 1813 to July 1817, he laboured at Chougacha, a small village: there he baptized twenty-nine persons.—Four natives are employed as Readers, and itinerate in the vicinity.

*Dacca.*—About 100 miles E. of Jessore—once the capital of Bengal—1817—Rama-prusad, *Native*.—This Station, which had been given up, is now renewed. A Christian friend, who has resided here for some years, has exerted himself for the benefit of his Heathen neighbours. At his instance, two Christian Natives have been sent thither; one of whom is Rama-prusad. They arrived there May 21, 1817; and labour, both in and round Dacca, with acceptance. There are Armenian and Greek Christians in Dacca, who rejoice in these labours. A few miles from Dacca is a body of Natives, who greatly resemble the “Saadhs. One School has been opened for Children of indigent Christians; and five in Bengalee, and one in Persian, for Native Children. Many thousand copies of Gospels and Tracts have been distributed. Continual converse is held with Natives who come for these copies. A Jew and his wife, after full deliberation, have been baptized.

*Silhet*, in Bengal—310 miles N. E. of Calcutta. 1813.—John De Silva, *Portuguese*.—Bhagvat, a Native Reader, employed at this Station, died in January, 1817. His end was peaceful. Mr. De Silva is chiefly employed in instructing a number of destitute Portuguese, who reside here.

*Chittagong*, a District in the Eastern extremity of Bengal, about 230 miles E. of Calcutta, on the borders of the immense forests of teak wood, which divide the British dominions from Burmah—1812—Peacock.—A body of people termed Mugs, who were formerly Burman subjects, fled, about 24 years since, from the tyranny of that Government, and took refuge among the British. The whole of the country south of Chittagong, for about 100 miles to Ramoo, the frontier town, was assigned to them. In language and manners they assimilate with the Burmans. They have no Caste; and are intelligent, and in their manners frank and kind. The labours of Mr. De Bruyn among these people had been very successful. Ninety of them were baptized. The Society has to lament the premature death

of Mr. De Bruyn. He fell by the hand of an assassin, about the close of 1817. A young Burman, whom he had treated as his own son, irritated, as it is supposed, by a reproof which Mr. De Bruyn found it requisite to give him, seized a knife and plunged it into the side of his friend and benefactor, who languished a day and a night, and then expired; not, however, before he had written to the Judge of the Court, in the spirit of dying Stephen, extenuating the rash deed of his murderer, declaring his own forgiveness of him, and intreating pardon for him at the bar of Justice. Mr. Peacock has proceeded thither from Agra; and Mr. Sutton has proposed to join him from Calcutta.

*Cutwa*, a town in Bengal, on the western bank of the Hoogly, in the District of Burdwan, about 75 miles N. of Calcutta—1804—William Carey, Jun. — Hart.—Mr. Chamberlain first laboured here in 1804. No where has the system of itinerating been conducted on a larger scale than at this place, and in its neighbourhood, under the superintendence of Mr. W. Carey. Fourteen Natives, some of whom preach and others read and distribute the Scriptures, are employed here.

The field is not only thus extensive, but promising. An additional Missionary, Mr. Hart, has been sent to labour here for a time. The knowledge of the Gospel has been widely diffused; and many thousands are, in some measure, acquainted with its nature. "Never," says one who visited the station, was my faith in the Mission raised so much, as since I have been at Cutwa. All I see, and all I hear, tend to confirm me in the idea that Satan's kingdom in this country will soon be much diminished."

*Berhampore*, a town in Bengal, about 120 miles N. N. W. of Calcutta—Pran-kishna, *Native*.—A small Church had been formed here, but the greater number of its members have removed. A few, however, remain, and are visited by Mr. Ricketts, from Moorshedabad. Pran-kishna labours, so far as his impaired health will permit.

*Moorshedabad*, about 10 miles above Berhampore, the capital of Bengal, before Calcutta was raised, by the residence of the English Government, to that dignity—an immense population—1816—J. W. Ricketts, Kashee, *Native*.—Mr. Ricketts, who lives near this city, has begun to itinerate around, and to open Schools for Native Children. He is assisted by Kashee, a Native Christian.

*Malda*, a large town in Bengal, about 170 miles N. of Calcutta—1817—Krishna, *Native*.—Krishna resides at English Bazar, a town near Malda. In the town and villages round him, he diffuses the knowledge of the Gospel, not without success; and makes excursions to distant places, for the distribution of Tracts and parts of the Scripture.

*Dinagapore*, a city in Bengal, 240 miles N. of Calcutta—40,000 inhabitants—1814—Ignatius Fernandez.—In the last year

twenty-two persons have rejected idolatry. Between seventy and eighty attend Public Worship. There are about sixty Scholars in the Schools. Here, as in other places, there is rising up a body of Native Youth, free from the terrors of the Caste and the fetters of superstition and idolatry, who may become, in future years, far more able to serve the cause of God in India than the present generation. Sadamah'l, a few miles distant, is connected with this Station.

*Monghyr*, a large city, about 250 miles N. W. of Calcutta—a Station of Invalids of the British army—1816—John Chamberlain, Brindabund, *Native*.—Ingham Misser, *Native Reader*.

*Patna*, the capital of Behar, a large city, said to contain 500,000 inhabitants—320 miles N. W. of Calcutta, on the south bank of the Ganges—1812—J. T. Thompson.—Mr. Thompson has laboured here for several years, and not in vain. He has lately been much employed in long journeys, to Benares, Allahabad, Lucknow, and other places: which have afforded an opportunity of widely proclaiming the Truth, and of distributing the Scriptures to multitudes who had never seen or heard of them before. In the course of one of Mr. Thompson's journeys, the following observations fell from a native: "True, the company and the gentlemen here may not have any thing to do with your work; but you have adopted the most certain method of making the people of this country Christians. For instance, I take a book of you, and read it awhile; and, whether I become a Christian, or not, *I leave the book in my family*: after my death, my son, conceiving that I would have nothing useless, or bad, in my house, will look into the book, understand its contents, consider that his father left him that book, and become a Christian."

*Guyah*, a large city, 55 miles S. of Patna; and a place of great idolatrous resort—1816—Fowles.—Mr. Fowles, a native of India, resides here on his own estate, which comprises several villages: to the inhabitants of which, and to others around, he endeavours to make known the Word of Life.

*Digah*, near the extensive Cantonments at Dinapore, 230 miles N. W. of Calcutta—1809—William Moore. Joshua Rowe.—The Missionaries have been occupied very usefully, for several years, in presiding over a considerable School, and in various other labours. Several Natives appeared hopeful, and those baptized last year remain steadfast.

*Benares*, a celebrated city in the province of Allahabad, 460 miles N. W. of Calcutta, by the way of Birbhoom; but, by that of Moorshedabad 565—contains 12,000 stone and brick houses, from one to six stories high; and above 16,000 mud houses—inhabitants, in 1803, were 582,000: during the Festivals, the concourse is beyond all calculation—Mahomedans not more than one in ten—the ancient seat of Brahminical learning, and denominated the "Holy City."—1816.—William Smith.—By Mr.

Smith's intimate acquaintance with the language spoken here, and his fervent piety, he seems particularly fitted for this Station. In a few days, he distributed, in consequence of pressing applications, nearly 1008 Books and Tracts, in Sanscrit, Hindee, Hindoostanee, and Mahratta. Many Gospels have also been dispersed. Here Mr. Smith found a very respectable and wealthy Hindoo, named Juya-Narayuna-Ghosal, who had removed from Bengal to Benares, in order to secure his salvation; as the Shasters affirm that whoever dies at Benares will be saved. He has, however, listened with deep and serious attention to the proclamation of the Gospel; treats Mr. Smith in the most friendly manner; has applied for five Bengalee Christian Readers, whose expenses he proposes to defray; and "expresses himself in such a manner," says Mr. Smith, "as almost made me believe him to be a real Christian: he acknowledges, that he believes in the Lord Jesus, and that there is no Salvation without Him, because he died to redeem mankind from their sins."

*Allahabad*, an ancient city, situated at the junction of the Jumna with the Ganges, about 490 miles W. N. W. of Calcutta—1814—Macintosh. *Nriputa, Native*.—Multitudes of Pilgrims resort to Allahabad, in order to bathe at this celebrated junction of the rivers, and some to drown themselves as an act of merit. Mr. Macintosh writes—"I went up to the man who stamps the Pilgrims who come to bathe, and found he had stamped 32,000; but he said, that was only half of what were stamped last season. I asked him, if he knew what number had drowned themselves during the fair: he pulled out a list and counted 30! Several of the Natives attend worship; a School is formed; and the prospects of usefulness are highly encouraging.

*Cawnpore*, a large and important Military Station.—The labours of the Baptist Missionaries have been very successful among the Military at this Station.

*Nagpore*, the capital of the Eastern Mahrattas, 615 miles W. of Calcutta—population 80,000—1812—Ram-mohun, *Native*.—This place has, of late, been in a very unsettled condition, in consequence of the hostile operations which have been going on in that quarter.

*Surat*, a large city on the Western side of the Peninsula, said to contain 500,000 inhabitants; a considerable part of whom are Moors, that is, Arabs, Persians, Monguls, and Turks, professing Mahomedanism, but retaining some Pagan rites—celebrated as the Port whence the Mahomedans of India have been accustomed to embark on their pilgrimage to Mecca—1812—Carapeit Chator Aratoon, *Armenian*.—The Scriptures and Tracts, in various languages, have been distributed. The strength of this laborious Missionary begins to fail, but not his zeal. After visiting Serampore, he distributed, in returning home by land, Books of Scrip-

ture and Tracts, all the way. Mr. David Adam, mentioned under the head of *Calcutta*, is appointed to assist at this Station.

*Cuttack*, the capital of Orissa, about 220 miles S. W. of Calcutta---1818---Stephen Sutton---The Mission at Balasore, in Orissa, having been suspended, Mr. Sutton, who arrived, as has been stated, at Calcutta, March 20, 1818, was preparing, by the study of the language, at Serampore, to resume the Orissa Mission at Cuttack, which appears to be a more eligible Station for the purpose.

*Agra*, which was first entered on in 1811, has been given up, under the expectation that the Church Missionary Society will provide for its immediate necessities. Of the two Missionaries formerly settled there, Mr. Macintosh, as has been seen, is at Allahabad, and Mr. Peacock was about to proceed to Chittagong. The Mission at *Goamalty*, begun in 1808, has been removed to English Bazar, near Malda, where Krishna now labours, as has been stated. An instance of the power of truth over the mind of a Heathen, which occurred at Balasore, may be recorded with advantage. "Juya-Hureeghosa has finished reading the four Gospels, and is now reading the Acts: he is coming on hopefully. At the last full moon, the Brahmins brought a silk thread, which, at this time, they tie on the hands of their idols, and swing them on a throne in imitation of Krishna's swinging: they afterwards offer these threads to the people, and take some money from them. Juya-Huree said, 'If you want pice, I will give you, to relieve you from distress; but I am disgusted with your ceremonies. Do not be deceived: these ten cowries, and thread, and your blessing, will not save me, nor do me any good. Idols are nothing; and the Shaster of Veda-Vyasa is now exploded from India.' He spoke to them many things from the Bible, and threw away the thread. Most of the Brahmins were ashamed, and went way amazed."

*(To be Continued.)*

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## LONDON MISSIONARY SOCIETY.

### *India.*

A very interesting letter has been received from Mr. Mead in Travancore. He has had the pleasure of receiving Mr. Knill as a fellow-labourer, who was obliged to leave Madras for a better climate.\* Mr. Knill is much recovered; Mr. Mead mentions several stations open to him, in most of which Mr. Ringeltaube formerly laboured. In several of these there are churches built, congregations collected, and schools established. A general dis-

\* See Christian Herald, page 42.

position to hear prevails. The Queen of Travancore has given land, and a house for the support of the mission. The Rajah of Cochin has also given 5,000 rupees (half crowns) for the same purpose. Mr. Mead, having been made a magistrate by the Rajah, has so distributed impartial justice, that the people are become strongly attached to him. Sixteen hundred persons have lately renounced heathenism, and thrown away their idols.

We have much pleasure in presenting to our readers the following letter, from Mr. Knill to his former tutor and friends, at Axminster, &c. :—

*‘To the Rev. James Small, with the Students, and to the Church and Congregation over whom he presides in the Lord.*

*‘Cape Comorin, South Travancore,  
Oct. 27, 1818.*

*‘Grace, mercy, and peace be multiplied unto you, through Jesus Christ our Lord. Amen. O, my dear friends, how you have refreshed my soul. Your valuable present has spread a savour over many a family in Madras, and will cause a grateful incense to arise to heaven, when the heart that dictates this shall have ceased its throbbing, and the hand which writes this shall have mouldered into dust. All the precious books, both new and old, safely arrived—at a time which, of all others, appeared the most favourable. My departure from Madras had long been meditated, owing to protracted weakness; and just five days before I set out, your books came to hand. This afforded me the felicity of leaving a sacred monitor with most of the people who had heard from my lips the word of life. How delightful the privilege! On most of the books I wrote a few lines which I thought applicable to the recipient; and the probability of its being my farewell—my last, my dying words to them, left a weight—a solemnity, which, I hope, will never be forgotten. Could you, my esteemed friends, have witnessed the notes which I received, and the tears which were shed, you would have praised the Lord for making you the instruments of such a blessing. The books were not all given to *poor* people; for my going away opened an avenue here and there, for a little volume to persons who would not have received it courteously on any other consideration. I have the most pleasing hope that the Lord will smile on this attempt to honour him. Lavington’s Sermons, so sweet and experimental, proved very acceptable to a pious female, who had long wished for such a book. The Great Assize has been read by many to edification. A member of our congregation, who lives in a populous part of the town, had several of various descriptions, in order to form a *circulating library*. On my journey I fell in with a young gentleman from Padang, to whom I presented ‘Doddridge’s Rise,’ &c. ‘This,’ said he, ‘is*

the very book I wanted for myself and sisters, as it will teach us the whole of religion.' May God the Holy Ghost sanctify it to the family. I suppose it is the first of the kind that has ever been used as a family-book in the vast island of Sumatra. I gave a pious serjeant-major one *whole set*, with his promise that he would do all the good he could with them in his regiment; but time would fail me to enter into particulars. Be assured, my dear friends, that I distributed your bounty as judiciously as I could. Many fervent ejaculations accompanied, and have followed them. Soon they will be circulated through various parts of the East, and you will be recompensed 'at the resurrection of the just.'

'On the 26th August, 1816, I landed at Madras; and, after spending two of the most eventful years of my life in it, I was compelled to depart. It was a weeping day. Nature struggled at the separation, but the Lord strengthened us. Several of the Missionaries were there. I kneeled down and prayed with them all, and then we parted, expecting to see each other's faces no more. O, blessed Saviour, grant that we may meet in heaven.

'August 20, 1818, I began my journey, and Sept. 20 I arrived here, after travelling full 500 miles in a palanquin; and though I was weak, and many times exposed to a burning sun, and cold wet nights, yet goodness and mercy followed me all my journey through.

'O bless the Lord, my soul,' and you, my dear friends, praise him too, for his unspeakable goodness to assist a poor feeble creature.

'At Porto Novo I experienced great kindness from W. Stevenson, Esq. 'I was a stranger and he took me in' for eight days, as the waters had overspread the surrounding country, and rendered travelling dangerous. I visited Tranquebar, the ancient seat of the royal Danish mission. Here are two churches: the one in the fort, called Jerusalem, the other in the suburbs, called Bethlehem. Many flourishing schools, a large library, and about 2,000 persons attached to the mission; but alas! I fear there is very little genuine religion; and notwithstanding all that has been done, and all that is doing, there never will be any genuine religion, except produced by Him who said, 'Behold I create all things new.' To Him may our eyes be ever directed for the influence of his Spirit.

'From Tranquebar I proceeded to Negapatam—once a flourishing town, but now completely fallen into poverty and death. No commerce, no riches, little religion, no minister of the gospel; and we do not look for much religion where the gospel is not. Here is a vast and important pile, with a noble church, and a fine organ; and who is there among the saints of the Lord who will go forth and cultivate this most interesting spot? Will no one? At this place I found a scholar of the late Dr. John, who

acts as clerk, keeps a school, &c. &c. I hope he is a real Christian. To him I committed a number of books, with which he will form a *circulating library* for the benefit of the few people who are there. On leaving such a place as this, my mind naturally went back to happy England; and O, my countrymen, how great, how exalted are your privileges! May you improve the day of your mercies, and Christ and his cause be increasingly precious to you.

‘Next I came to Tanjore. Sacred spot! Here lived and died the illustrious Swartz; and here still lives the excellent Kohloff, whose whole deportment reminded me of the innocence and sweetness of Paradise. This is a huge mission; and the good man would sink under its numerous cares were it not for the assistance which he receives from the native priests. Strange that no devoted servant of Christ can be found in Europe, to join the Bartlett’s-buildings’ Society, in order to assist this glorious work.

‘From Tranjore I passed on to Trichinopoly, where the venerable Pohlè lately died. I preached in the mission church to about thirty persons, and left books also with the clerk to form a little circulating library.

‘I next came to Palamcottah, where I found the excellent Col. Trotter ready to afford me a hearty welcome. From thence I proceeded to this place, where I found my dear brother Mead, and his little motherless babe, in perfect health, and in the enjoyment of many mercies. The place is beautiful for situation, cool and healthy, and the prospects of future usefulness are beyond any thing I have seen or heard of.

‘I bless God, that every day since my arrival my health has wonderfully improved, so that now I can attend to my work with ease and pleasure; and I trust many years of active and important service are yet in reserve for me. I shall not think of returning to Madras again, to take up my residence, as it would look like tempting Providence after I had been repeatedly ordered away by the doctors. This place appears suited to my constitution, and I encourage the hope that the Lord will suit me to the place and the people.

‘We have no less than ten congregations, old and new, belonging to the mission, with a church and school attached to several of them, and preparations going forward to establish a catechist and school-master in many of the surrounding villages. Since Mr. Mead’s arrival here, there has been a great stir among the people, and hundreds have renounced idolatry, and put themselves under his care and instruction. Their *penates* are thrown out of doors. They attend Christian worship on the Lord’s day, and, what is very remarkable, they all voluntarily give a note-of-hand declarative of their renunciation of idolatry, and their de-

termination to serve the true God. Query. Does not this illustrate that charming promise contained in Isa. 44, v. ?

‘Col. Munro, the British resident at Travancore, is a warm friend of missionary exertions. He is, indeed, an invaluable friend. Through his influence 5,000 rupees, value about 2s. 6d. each, have been given to Mr. Mead for enlarging and carrying on our works of love among this people. The Queen has presented a good house, which is a great comfort in this country. No Europeans live in this neighbourhood. We seldom see a white face ; only one European has passed since I have been here. All our intercourse is with a people of a strange country and a strange language ; but the hope of bringing them acquainted with the adorable Redeemer, turns the wilderness into a pleasant garden, makes the rough places smooth, and every privation becomes as sweet as the honeycomb.

‘We have just formed a plan for going about preaching the gospel ; we go to one village where there is a congregation, &c. and stop a week, and do all that we possibly can for the instruction, comfort, and increase of the church : then proceed to the next village, and stop a week there ; and so proceed until we have visited them all in order. Pray for us, dear friends, that all our work may begin and end with the glory of our Master and the happiness of men.

‘You are not to imagine that out of these ten congregations, amounting to 2,000 people, there are many real Christians. The best idea I can give you is this :—depict to your imagination a large parish, on the forest of Dartmoor, who are called Christians, but had never heard the gospel. A faithful minister goes to reside among them : he finds a very few who appear to be hopeful characters—many who have a little knowledge of the Bible—some who can talk pretty fluently about religion—hundreds who can read, but yet the greater part are involved in great darkness. He begins his work by increasing schools—opens places for prayer, reading the Scriptures, &c. ; preaches every day, and is continually going about attempting to do some good among his people. Just such is the state of the people where we dwell, and just such are our labours among them. May Jesus, our blessed Master, help us, that soon we may see we have not laboured in vain.

‘We have just set on foot ‘The South Travancore Seminary,’ which we intend to consist of thirty boys, selected from the most intelligent of our congregations, to be brought up in our house, and in the nurture and admonition of the Lord. A good English and Tamul education to be given them, and especially a good knowledge of the glorious gospel of the blessed God. May it prove as one of the schools of the prophets. Then will they go forth as scribes, well instructed, and be the messengers of peace

to their own people. In order to secure the dear little fellows a place in the hearts of the Lord's people, we shall call them by some well-known names,\* some of which I subjoin, and will send a complete list hereafter. We shall try to support as many of them as we can out of our own little stock, and we confidently hope that the Lord will incline the hearts of his people in India and England, to help us. We have no doubt but the importance of such a work in such a place must approve itself to every thinking mind.

And now, my dearly beloved friends, what shall I more say? the time, the paper would fail, if I should enter into every thing that God has done for me and by me; therefore I shall conclude, by entreating an interest in your daily prayers, and by assuring you, that I am

Your very affectionate,  
and greatly obliged

RICHARD KNILL.

'P. S. I have just seen a dear friend and brother, the Rev. Mr. Fenn, from the Church Society. He is labouring among the Syrians, about sixty or eighty miles from us, and has about forty thousand of this community waiting to be instructed.

'I received all the letters which were sent me from Axminster friends, for which I feel additional obligation; but at present I hope this will be accepted as an answer. Should God spare my life, I may be able on some future day to send an answer to each.'

### *Immolation of Hindoo Women.*

The British Authorities in India, have induced the enlightened Hindoos to undertake to examine the Sanskrit authorities, with a hope of finding some reason to show that the widows should not burn themselves with the bodies of their deceased husbands.

## CHURCH MISSIONARY SOCIETY.

### *Authentic Account of the Saadhs.*

[Near Delhi, which is a large city 976 miles N. W. of Calcutta, by way of Birbhoom, a sect of Hindoos, called Saadhs, (a name expressive of their great purity and devotion,) were observed by Anund Messeeh, a native, employed by the Church Missionary Society. When discovered they were assembled for religious worship, and possessed a copy of the New Testament, which they appeared highly to value; and which they had received from Mr. Chamberlain, at Hurdwar Fair; and when first seen by Anund, sanguine hopes were entertained that they were a people

\* Thomas Biddulph, David Bogue, Claudius Buchanan, George Burder, John Calvin, Phillip Doddridge, Matthew Henry, Rowland Hill, John Hent, John Knox, Martin Luther, John Munro, Samuel Rooker, Thomas Scott, James Small, Marina-duke Thompson, Isaac Watts, John Wesley, George Whitfield, Noel Welman, W. Wilberforce, Matt. Wilks, &c. &c. &c.

already well prepared for Missionary Labourers, by their previous knowledge and observance of the Christian Scriptures. But from a recent account of these people, given by the Rev. Henry Fisher, Chaplain at Meerut, it appears that they are merely a sect of Hindoos, who, rejecting the Sacred Writings and established Religious Creed of their country, have, for forty or fifty years, professed pure principles of Deism. There appears, however, to be a promising opening among these people, as they are now very ready to receive and use our books and to listen to Teacher Jysingh, the head man of a division of this sect; who, at the instance of Mr. Fisher has opened a school in the village of Kowlay, where he resides. He began with seven children; but, in the evenings, thirty men and children attend to hear the old Saadh read a chapter from one of the Gospels, after which they apply to learning. In a conversation with Jysingh, Mr. Fisher obtained the following particulars, which we extract from the London Baptist Magazine.]

The Saadhs appear to possess little or no learning, and very few speculative doctrines; and indeed, in the simplicity of their minds, hold out, as I conceive, the most inviting promise of successful labour to the Christian Missionary. They profess to believe in one invisible God, who retains every thing in his own sovereign power; is every where present, and is infinitely merciful; and who, in proof of this exceeding disposition to mercy, sent the Sut Gooroo, (true pastor,) to enlighten and instruct poor ignorant men. This Sut Gooroo, who instructed Jogee Das, their founder, in the knowledge of the truth, they esteem as the immediate pupil of the Supreme Being.

They also utterly exclude from their religious system all the Hindoo Deities, reject with abhorrence the use of images, and hold the incarnations of Vishnoo to have been great conquerors, or some famous benefactors of mankind, by whom they have been idolatrously exalted into the seat of God. They consider pilgrimages as folly, and have no faith whatever in the efficacy of ablutions, neither do they practise them at all, except for the purposes of cleanliness. Jysingh smiled very significantly on being asked what he thought of the Ganges and the Jumna; he said, they were very useful rivers, and should be considered merely as objects of notice, whereby to call to mind the goodness of God. They do not receive the doctrine of transmigration, or pretend to any authentic knowledge of the creation of the world. They fully expect a future judgment, which will establish the virtuous and holy in a state of uninterrupted happiness; but will doom the wicked to dreadful torments, whereby they shall expiate the sins which they have committed in this world. The duration of the punishment of the condemned will be regulated by the nature of their different crimes; and eternal happiness will be the final issue of all things. The Sut Gooroo will be visibly present at the great day of account; but they do not seem to anticipate any benefit from his intercession on their behalf, or to have any notion of atonement but that of their own sufferings.

Jogee Das appointed his people to meet weekly on Saturdays, for the purposes of worship; but as this was found exceedingly inconvenient, monthly meetings have been substituted, and they now assemble only on the day of every full moon. On these occasions, the whole of the Saadhs who reside within a convenient distance, females included, meet together, each person furnishing, according to his means, flour, ghee, milk, or sugar. Part of the congregation is employed, during the day, in making these materials into bread; while others converse on the affairs of the community, or investigate any complaints which may be brought forwards against their people. In the evening, the bread is placed upon a small elevation, and after a short extempore prayer, divided among the guests. A vessel, containing sherbet, called "The Cup of Fellowship," is also passed round; and the remainder of the night is spent in rehearsing verses in praise of the Sut Gooroo, and listening to the legendary stories of their founder, and directions for their moral conduct in life.

The Saadhs have no regular order of priesthood. That man, who in each particular division, happens to be considered most respectable: who can read, repeat their hymns, and relate their traditions, is constituted their chief.

Their moral precepts appear to be of an excellent character; forbidding falsehood, dishonesty, all dissolute practices, and flagitious actions. Offenders are punished by excommunication; the duration of which is proportioned to the atrocity of the crime.

Much anxiety prevails among them respecting a due preparation for the awful day of judgment; but their present, indeed their only stay, seems to be derived from their own devotional exercises; and when their consciences are distressed through falls into sin, their consolations are drawn from the same source. The conviction upon their minds seems settled, that a rigid performance of their several duties will certainly secure them future happiness; and yet, with much apparent humility, they acknowledge themselves sinners.

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## BRITISH AND FOREIGN BIBLE SOCIETY.

### *Fifteenth Anniversary.*

On Tuesday, the 4th of May, the anniversary meeting of *The British and Foreign Bible Society*, was held in Freemason's Hall, London. There were two thousand persons present. At twelve o'clock, the Right Hon. Lord Teignmouth took the chair, when the Report was read. It detailed the progress of the Bible Societies in the different countries on the continent, and in the Indies, &c.; stated the number of Bibles issued at cost and reduced prices, from the 31st March, 1818, to the same period in 1819, was 123,247 Bibles, and 136,784 Testaments; making in

the whole, 260,031 copies, being an increase beyond the issues of the preceding year of 65,930 Bibles and Testaments; making, with those issued at the expense of this Society, from various presses upon the continent, a total of more than two million three hundred thousand. Professor Kieffier from Paris, presented himself to the meeting, and, through the medium of an able address, which was read by the Rev. D. Wilson, informed the meeting, that the government of France had promised their utmost support to the Bible Societies in that country. It is then stated, that 9,000 copies of the New Testament, printed in the Turkish language, from the royal press in France, had been sent to Turkey. (Loud applause.) Three of those Testaments, which were exceedingly well printed and bound, and bearing the royal arms of France, were then presented to the meeting by the Professor, who, aided by the advice of Baron Sylvestre de Sacy, had inspected the edition. The Duke of Gloucester then moved the thanks of the meeting to the Chairman, who made a suitable reply. The meeting shortly after broke up.

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*Merchant Seamen's Bible Society.*

On Friday, Feb. 25, a meeting of this excellent Society was held at the City of London Tavern, which was attended by many most respectable and benevolent gentlemen. Lord Exmouth in the Chair.

The Report contained many interesting details of the Society's proceedings; amongst others, it stated, that during the past year, the Society's Agent, stationed at Gravesend, had visited 1681 vessels, containing 24,765 men, of which number 21,671 were stated to be able to read. For the religious instruction of this large number of seamen, but 2,200 copies of the Scriptures were found on board. The Society's Agent had offered sets of the Holy Scriptures for sale, at reduced prices, to the officers and crews of these ships; but, owing to the paucity of pecuniary means possessed by the seamen, he had only disposed of 390 Bibles and 207 Testaments, for the sum of 89*l.* 4*s.* 10*d.* The Report further stated, that 590 ships, having 6,149 men on board, of whom 5,490 were said to be able to read, would have proceeded to sea without a single copy of the Holy Scriptures, had it not been for the seasonable bounty of this Society: besides the number sold, the Society's Agent had gratuitously distributed to the ships, for the use of their respective crews, 1,705 Bibles, and 4,068 Testaments.

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*Port of London Society, for promoting Religion amongst Seamen.*

This Society, we are happy to learn, grows in the affection and gratitude of those for whose advantage Christian benevolence

has instituted it. Sailors attend willingly and numerously. At many of the morning services on board the Floating Chapel there have been more than 400 seafaring persons. The utility of this mean of attaining the avowed purpose of the Society, has been acknowledged by the Honourable East India Company, (whose immense treasures, always uninsured when at sea, give them a large interest in the morality and subordination of seamen) by a voluntary donation of one hundred pounds. The Parliamentary Commissioners, for the better regulation of the River Thames, have become, in the most handsome manner, unsolicited contributors to the Society's funds; and the Police Magistrates have spontaneously borne testimony to the beneficial tendency of the Port of London Society.

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### DOMESTIC.

*Third Report of the American Bible Society.*

[We have just received the *Third Annual Report* of the American Bible Society, which gives a view of the extensive operations of this INSTITUTION during the past year, and exhibits a body of facts which are highly cheering to the followers of the Lord Jesus Christ who look through the medium of gospel light for the full accomplishment of the "latter day glory;" and facts, which are sure pledges of its future usefulness and success.

To the Report, which occupies sixty-five octavo pages, is added an *Appendix* of more than 100 closely printed pages, containing extracts from the Reports of Auxiliary, or other Societies, with which the Parent Institution has had correspondence, and letters from individuals, with an account of the proceedings of the most important Bible Societies in other parts of the world. We would inform our readers that on the list of Ministers of the Gospel who have become members of the Society for life by the contribution of *thirty dollars* and upwards, are the names of *four hundred and thirty-two*, besides *fifteen* who have been made Directors for life by the contribution of \$150 each; and, the largest part of these contributions for the Lord's treasury has been made by *Females*.

In this number of the Herald we commence making such extracts from the Report as are thought most interesting, and shall continue them, with such remarks as the subject may suggest and as time and room will permit.]

At the first organization of the Institution, it was announced to the public, that a main object of the Society is "not only to provide a sufficiency of well printed, and accurate editions of the Scriptures, but also to procure well executed stereotyped plates for their cheap and extensive diffusion." This important measure has been pursued by the Board with much attention; and they have the pleasure of stating that the Society now own the following sets of plates, and of the following descriptions.—*For the whole Bible in the English language*, Three sets of octavo size;

one set of duodecimo size in Brevier type; and three sets of duodecimo size in Minion type.—*For the Scriptures of the New Testament in English*, One set of duodecimo size in Bourgeois type.

In the last Report it was mentioned, that of the stereotype plates for the Bible in the French language, to be sent out by the British and Foreign Bible Society, only those for the Old Testament had then been received. The remainder have since come to hand; and the Society, of course, have now a complete set of plates for the Bible in the French language. This must be viewed as an acquisition of importance, when it is considered how generally this language is spoken, not only in the Canadas, but in the southern territories now belonging to, or bordering upon, the United States.

In consequence of representations made to the Board as to the prospect of introducing the Scriptures into the parts of South America in which the Spanish language is spoken, the Board have also provided themselves with a set of plates for the New Testament in Spanish—so that the Society now own in the whole, eight sets of stereotype plates for the whole Bible, and two sets for the Scriptures of the New Testament.

One of the sets for the whole Bible, of the duodecimo size in Minion type, has been sent to Lexington, in the state of Kentucky, and placed with the Kentucky Bible Society, who commenced in January last to print from it an edition of two thousand copies. A set of the octavo size is now ready to be forwarded to the same Society. The others are in the immediate employment of the Board.

As the Board have thus been furnished with increased means of multiplying the Scriptures, they trust it will be found that they have been faithful in the improvement of them to the best advantage. Of this some judgment may be formed when it is known that there have been printed for the Society during the last year, 47,320 copies of Bible, and 24,000 copies of the New Testament, which, together with the 29,500 copies of the Bible printed in the two former years, makes a total of 100,820.

These are exclusive of the edition of 2,000 copies, by this time printed from the plates sent to Lexington; and also of the Bibles in Gaelic, German, Welsh, and French, mentioned in the last Report, as amounting to 2,450, and which have been sufficient to meet the demand for the Scriptures in those languages until the present time. The whole making a total of 105,270 Bibles and Testaments, either obtained for circulation by the American Bible Society, or issued from its presses during the first three years of its existence. It is thought proper to add, that the present printing establishment is sufficiently extensive to furnish an average amount of 100,000 Bibles and Testaments annually.

The printing of the Scriptures in the Indian languages has, in the mean time, been prosecuted as far as circumstances have permitted. One thousand copies of the Gospel of John have been printed in the Mohawk language, and the same number of copies of the Epistles of John, in the Delaware. The Board wait for nothing but approved versions of the Scriptures into these languages, in order to go on and furnish the whole or most of the Bible to the Indians in their native dialects; and as the object has of late excited much interest in the minds of some who are able to render efficient aid, there is a prospect that it may soon be accomplished.

Of the New Testaments printed during the past year, 2,500 are in the Spanish language. The books have but recently been finished, and none of them are yet distributed. The Board have appointed a Committee for the purpose of collecting information as to the best mode of circulating them, who have opened a correspondence with gentlemen through whose instrumentality it is hoped much may be done to introduce the Scriptures among the inhabitants of South America. There is, perhaps, no country which has a greater claim than this to the attention of the American Bible Society. Forming a part of our own hemisphere, it is filled with a population, the numbers and resources of which seem to have been but lately developed to the other nations of the world; and it is now engaged in a struggle which subjects the inhabitants to the evils of a sanguinary war. The Board will not fail to embrace every opportunity of furnishing them with that Word of Truth which both "exalts a nation," and gives to man his best support and consolation amidst the horrors of bloodshed and civil strife.

The Missionaries of the United Brethren, or Moravians, have many years since opened a door for the introduction of the Scriptures among the Indians on our borders. Accordingly, 140 copies of the Epistles in the Delaware tongue were transmitted to the Rev. Mr. Leukenback, in the state of Ohio, to be distributed among the Indians under his pastoral care, and such others as may be within his reach. Three hundred copies of the Epistles of John were sent to the Rev. Mr. Dencke, of New Fairfield, Upper Canada, for the use of the Indians among whom he labours. In both places the gift was highly acceptable. Mr. Dencke distributed, in his church, the copies sent to him; and he writes that they were received not only with thankfulness, but with tears of joy, among old and young. The remainder of the two editions are held subject to future disposal.

In the distribution of the Scriptures throughout our own country, the Board have aimed at that impartiality and discretion which would prevent any from being displeased by delay to answer their application, and which at the same time would extend the first supplies to places in which there is the greatest need. Besides the issues sent to Auxiliaries, for which they pay,

the following donations have been made during the past year :—

One hundred French, and one hundred English Bibles, to the Washington Bible Society, Missouri Territory.

One hundred Bibles to the Young Men's Western Auxiliary Bible Society in Pittsburg, Pennsylvania.

Two hundred Bibles to the Geneva county Bible Society.

Two hundred Bibles to the Niagara county Bible Society.

Two hundred Bibles and three hundred Testaments to the New-York Auxiliary Bible Society.

Fifty Bibles to the Wilkesbarre Female Bible Society, Pennsylvania.

Twelve Bibles in the German language to the Herkimer county Bible Society, New-York.

Two hundred Bibles to the Vermont Bible Society, to be distributed in Canada.

Five hundred Bibles to the Louisiana Bible Society.

Two hundred Testaments to the Plymouth and Norfolk Bible Society, Massachusetts.

Fifty Bibles to the Elmira Female Bible Society.

One hundred and eighty Testaments to the Cumberland county Bible Society, New-Jersey.

Four hundred Bibles to the Jefferson College Bible Society, Pennsylvania.

Two hundred and fifty Bibles to the Charleston Marine Bible Society of South-Carolina.

Five hundred Bibles to the Marine Bible Society of New-York.

The applications from these several Societies, which led to the above donations, will be found in the Appendix to this Report, from which it will be seen that in every instance the wants were great and the circumstances peculiar.

The number of Bibles issued from the Depository in the course of the past year is 23,870, and of New Testaments, 7,248; which, added to the Bibles issued during the two preceding years, (24,004,) make the total number issued by the Society since its organization to be FIFTY-FIVE THOUSAND ONE HUNDRED AND TWENTY-TWO Bibles and Testaments.

(*To be continued.*)

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#### SEVENTH ANNUAL REPORT

##### *Of the Board of Directors of the Theological Seminary.*

[The Seventh Annual Report of this important and very respectable Institution, presented to the General Assembly in May last, has been sent to us for insertion in the Herald, but our limits will admit but the following extracts.]

The number of students in the seminary, at the date of the last report, was *fifty-one*. During the summer session, *seven* students were received

Eight students were dismissed after the date of the last Report, and through the course of the summer session ; so that the number of students at the close of the summer session was *fifty*.

During the winter session *thirty* additional students were received.

At the close of the summer session, the following students were regularly dismissed, viz.—William D. Snodgrass, Samuel L. Graham, William Moderwell, John Johns, Henry Woodward, Elias W. Crane, Gilbert Morgan, Ravaud K. Rodgers, Benjamin J. Lowe, Isaac W. Platt, Reuben Post, and Salmon Strong. Constant Southworth did not return after the vacation.

George W. Gale, who withdrew in 1817, on account of ill health, and who has since been licensed, returned at the commencement of the winter session, and continued in the Seminary until within a few weeks. And William James, who retired last spring, returned again at the commencement of the winter session.

In the course of the winter session, Thomas S. Wickes withdrew on account of ill health ; and also the following students on account of their engagements, viz.—John M'Lean, William B. Sprague, Lemuel F. Leak, David H. Philips, Epaphras Chapman, Joseph Smith, Job P. Vinall, William J. Armstrong, and Amzi Babbit.

Since the last annual report, the following Students have been licensed to preach the gospel, viz.—Sylvester Eaton, by the Presbytery of Albany ; Norris Bull, Columbia ; William Sprague, an association of Connecticut ; William D. Snodgrass, Presbytery of Carlisle ; John Goldsmith, Long-Island ; Thomas S. Wickes, New-York ; Absalom Peters, ditto ; Moses Hunter, ditto ; David H. Philips, New-Brunswick ; Epaphras Chapman, ditto ; Lemuel F. Leake, Newtown ; Joseph Smith, Winchester ; Elias W. Crane, Jersey ; Job P. Vinall, ditto ; Salmon Strong, Oneida.

Certificates that they have completed the whole course prescribed in the plan, have been given by the Professors to Samuel L. Graham, Benjamin J. Lowe, Gilbert Morgan, Isaac W. Platt, Reuben Post, and Ravaud K. Rodgers. The Board here with pleasure remark, that the number of those who have continued in the Seminary until the whole course was completed, has been greater in this, than any preceding class ; and they fondly entertain the hope, that in each succeeding class the proportion will continue to increase.

The whole number of students connected with the Seminary, in the course of the winter session, was *sixty-seven*. The number still remaining in connexion with it is *fifty-six*.

The following are the studies which have been attended to through the year by each class ; viz. The *First* class to the composition and delivery of Sermons, and to the Pastoral Care. The class which at the commencement of the winter session became the *first*, to Didactic and Polemic Theology, Ecclesiastical History, and Church Government. The *Second* class to the Orig-

nal Languages of Scripture, the Scriptures in the English translation, Biblical History, Dr. Campbell's Dissertations, Biblical Criticism, Didactic Theology, and Ecclesiastical History. And the *Third* class, which was formed at the commencement of the winter session, to the study of the Scriptures in the English translation, Sacred Chronology, Sacred Geography, Biblical History, the Original Languages of Scripture, and Jewish Antiquities.

At the close of each of the sessions in the year, the Board attended to a careful examination of the students, in which they received entire satisfaction.

The Board with pleasure remark, that the Missionary spirit, which has existed among the students of the Seminary, still continues, and appears to increase. Numbers of those who studied in this Institution have through the year been actively and successfully engaged, on missionary ground, in different parts of the United States. And within a few weeks, two of the late students of this Seminary, viz. Epaphras Chapman and Job P. Vinall, have set out, under the patronage of the United Foreign Missionary Society, on a mission to the south-western Indians.

[The Board here acknowledges the receipt of \$2833 21, for the support of necessitous students, paid by different Societies and individuals: and it is with peculiar pleasure we observe, that more than \$2,000 of this sum has been contributed by individual females and Female Cent Societies.]

The number of students who have been maintained through the year, in whole or in part, on the above funds, has been *twenty-eight*; besides those supported by the proceeds of the several scholarships.

[During the past year one hundred and fifty-seven volumes of valuable books have been presented to the Library, besides two hundred unbound volumes and pamphlets.]

The Board further report the donation of two paintings on portions of sacred history, by Mrs. Abigail Field of Princeton, which paintings have been placed in the Oratory; and also of four elegant lamps for the Oratory, from gentlemen belonging to the Cedar street Church, New-York.

[The expenditure for work done on the Theological Edifice has been \$1698 39, during the past year; to which may be added \$313 ordered to be paid for plans of the edifice and superintending its erection.]

With respect to the Professor's house, the Board report, that in addition to the six gentlemen, reported to the Assembly of last year as having become responsible, each for \$500 for the above object, the Rev. Dr. James Richards, and Robert Ralston, Esq. have each become responsible for \$500. For this fund there have been paid to the Treasurer of the Board \$1825. The building has been commenced, and is now carried up to the first floor. \$1000 have been paid out for materials and work.

Signed by order of the Board,

ASHBEL GREEN, *President.*

JOHN M-DOWELL, *Secretary.*

Princeton, May 18, 1819.